

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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213

Questions without Answers.

A SHORT SERMON.—1 Peter iii, 15.

18. Be READY to give an answer—be *prepared*.—
2d. Be ready ALWAYS—do not *put off* a question.
3d. Be ready always to give an ANSWER—*evasion* excites suspicion. 4th. Give an answer to EVERY ONE that asketh you. A REASON is asked for—not an *assertion*. 6th. The answer should be "a reason of the *hope* [and not of the *fear*] that is in you." 7th. The question is to be answered, (not in a *passion*, but) with MEEKNESS toward man, and FILIAL FEAR toward God.

- 1 As we are required to love our enemies, may we not safely infer that God loves His enemies?
- 2 If God loves His enemies, will he punish them more than will be for their good?
- 3 Would endless punishment be for the good of any being?
- 4 As God loves His friends, if He loves His enemies also, are not all mankind the objects of His love?
- 5 If God loves those only who love Him, what better is he than the sinner? Luke vi, 32, 33.
- 6 As "love thinketh no evil," can God design the ultimate evil of a single soul?
- 7 As "love worketh no ill," can God inflict, or cause, or allow to be inflicted, an endless ill?
- 8 As we are forbidden to be overcome of evil, can we safely suppose that God will be overcome of evil?
- 9 Would not the infliction of endless punishment prove that God had been overcome of evil?
- 10 If man does wrong in returning evil for evil, would not God do wrong were he to do the same?
- 11 Would not endless punishment be the return of evil for evil?
- 12 As we are commanded to "overcome evil with good," may we not safely infer that God will do the same?
- 13 Would the infliction of endless punishment be overcoming evil with good?
- 14 If God hates the sinner, does the sinner do wrong in hating Him?
- 15 Is God a changeable being?
- 16 If God loves his enemies now, will he not always love them?
- 17 Is it just for God to be "kind to the evil and unthankful" in the present life?
- 18 Would it be unjust for God to be kind to all men in the future state?
- 19 If all men justly deserve endless punishment, will not those who are saved be saved unjustly?
- 20 If God "will by no means clear the guilty," by what means can just punishment be evaded?
- 21 As no man can measure endless punishment to his neighbor, will endless punishment be measured to him? Luke vi, 38.
- 22 Would it be merciful in God to inflict endless punishment?—that is, merciful to the sufferer?
- 23 Can that be just which is not merciful?
- 24 Do not cruelty and injustice go hand in hand?

25. Can that be merciful which is not just?
26. Does Divine justice demand the infliction of pain from which mercy recoils?
27. Does divine mercy require any thing that justice refuses to grant?
28. If the demands of Divine justice are opposed to the requirements of mercy, is not God divided against Himself?
29. If the requirements of the mercy, are opposed to the demands of the justice of God, can his kingdom stand? Mark iii, 24.
30. If the justice and mercy of God are in any way opposed, do they "keep the unity of the spirit in the bonds of peace?"
31. If justice and mercy are opposed in their requirements, can Deity be a "just God and a Savior?" Isa. xlv, 21.
32. If "a God all mercy is a God unjust," would not a God all justice be a God unmerciful?
33. Is there any such thing in God as unjust mercy, or unmerciful justice?
34. Is there any such thing in God as just cruelty, or merciful injustice?
35. If you had sufficient power, would you not deliver all men from sin?
36. Are you more merciful than the God who made you?
37. "Can a woman forget her sucking child?"
38. Is the Creator of human sympathy less benevolent than the creature?
39. If God would save all men, but cannot, is He infinite in power?
40. If God can save all men, but will not, is He infinite in goodness?
41. Does God desire the salvation of all men?
42. As God is righteous, must not a desire for universal salvation be a righteous desire?
43. Is it true, that "the desire of the righteous shall be granted?" Prov. x, 24.
44. Did God design universal salvation when He created man?
45. Will God carry his original design into execution?
46. Can finite man frustrate the purposes of the Almighty?
47. Is every individual under obligation to be thankful for his existence?
48. Will this obligation eternally continue?
49. Can any one be thankful for that, which on the whole, is not a blessing?
50. If any one be rendered endlessly miserable, will he still be under obligation to thank God for existence?
51. Would endless misery benefit the Almighty as the inflictor?
52. Would endless misery benefit the saints, as spectators?
53. Would endless misery benefit the sinner, as the sufferer?
54. If endless punishment be the "wages of sin," could the sinner ever receive payment in full?
55. As man is a finite being, can he commit an infinite sin?
56. If man cannot commit an infinite sin, can he deserve endless punishment?
57. If one sin be infinite, can a million be any more.
58. If one sin be not infinite, can a million sins amount to an infinite sin?
59. If sin be infinite, can one sin be greater than another?
60. If sin be infinite, can it be true that "where sin abounded, grace did much more abound?" Rom. v, 20.
61. If sin be infinite, can it ever be finished, or brought to an end?
62. If one sin deserves an eternity of punishment, how much punishment will ten sins deserve?
63. Do you ardently desire the salvation of all men?
64. Is it true that God "openeth His hand and satisfieth the desire of every living thing?" Ps. cxlv, 16.
65. Do you fervently pray for the salvation of all men?
66. Do you pray in faith, nothing doubting?
67. Are you aware, that "whatsoever is not of faith is sin?" Rom. xiv, 23.
68. Would God require us to pray for all men, and to pray in faith, unless He intends that all men shall be saved?
69. If you believe endless misery to be the truth of God, why should you desire and pray that it may prove false?
70. Can the pleasure of the Almighty be contrary to His determined will?
71. Would the infliction of endless misery afford pleasure to the Deity?
72. Can God be glorified by that which gives him no pleasure?
73. As Jesus "tasted death for every man," can it be true that the pleasure of the Lord shall prosper in his hands, if a part are never saved?
74. If God "declares the end from the beginning," can the final destiny of mankind be contrary to His will?
75. Can endless misery be brought about contrary to the good pleasure of the Almighty?
76. Can God will any thing contrary to his knowledge?
77. Did God know when he created man, that a part of his creatures would be endlessly miserable?
78. If God when he created, did not know the result of creation, is He infinite in knowledge?
79. Power is the ability to do: is knowledge simply the ability to know?
80. If God knew when He created man, that some would be eternally wretched, did He not will this to be their doom?
81. If God willed the endless misery of a part of His creatures, why is it said that He "will have all men to be saved?" 1 Tim. ii, 4.
82. If the Scriptures should testify, that God "will have all men to be damned," could we safely infer that a part might be saved?
83. As the Scriptures testify, that God "will have all men to be saved," can we safely infer that a part may be damned?
84. If God made an endless hell before He created man, did he know there would be use for it?
85. If God knew there would be use for an endless hell, must he not have created some men for endless misery?
86. If God made an endless hell, was it included in the works which He pronounced "very good?" Gen. i, 31.
87. If there be an endless hell, and it was not made before the creation of man, when was it made?
88. If there be a personal Devil, who made him?
89. Can there be any such thing as sin in heaven?
90. If there ever was sin in heaven, may not sin be committed there again?
91. If an angel of light became a devil, was not Paul in error, when he said, "Satan is transformed into an angel of light?" 2 Cor. xi, 14.
92. As sin presupposes temptation of some sort, who tempted a holy angel to sin?
93. If an angel could sin without a Devil to tempt him, may we not sin without a Devil to tempt us?"
94. If a holy angel was tempted to sin by surrounding evil, is heaven a holy place?
95. If an angel was tempted by evil passions, could he have been holy?
96. If an angel became a Devil by sinning, was Adam's the original sin?
97. If Adam became mortal, (that is, subject to death) by sinning, must he not have been created immortal?

98. If Adam had been created immortal, could he ever have died?
99. If Adam sinned without inheriting total depravity, why should inborn depravity be assigned as the cause of our sins?
100. Would there be any more impropriety in imputing my sins to Adam, than in imputing his sins to me?
101. If men are totally depraved by nature, must not children be so likewise?
102. If children be totally depraved, is it true, that "of such is the kingdom of heaven?" Mark x, 14.
103. Men are to be washed from their sins. If they be totally depraved, what is there to wash?
104. If "evil men and seducers wax worse and worse," 2 Tim. iii, 13, can they be totally depraved at first?
105. If human reason be "carnal and delusive," why did Jehovah say, "Come now, and let us reason together?" Isa. i, 18.
106. If reason be delusive, why should some folks reason against the use of reason?
107. Can an effect exist without a cause sufficiently powerful to produce it?
108. If "we love God because He first loved us," is it true, that we must first love Him before He will love us? 1 John iv, 19.
109. If "we loved God because he first loved us," is it not plain, that he loved us, when we did not love Him?
110. If God loved us when we did not love Him, is not our love to Him the effect (and not the cause) of his love to us?
111. Was it consistent with the Divine justice, to love us, when we did not love Him?
112. If God once loved us will not that love eternally continue?
113. If the love of God is the cause which produces love in man, can anger and wrath produce the same effect?
114. Is it the revealed will of God that all men should be saved?
115. Can God will all men to be saved, knowing that a part will be forever lost?
116. If God has two wills, why is double-mindedness condemned in the Scriptures?
117. If God has two wills, why does the Bible say, "He is of one mind?"
118. If God has a secret will, how did you gain a knowledge of it?
119. Can that be a secret, which has been revealed?
120. If God revealed His secret will to "the saints," why should they reveal it to "the wicked?"
121. If God under any circumstances, wills the endless misery of a human soul, in what does He differ from Satan?
122. Can Jesus Christ be the Savior of any more than he actually saves?
123. Can Jesus be "the Savior of the world," 1 John iv, 14, if the world is not saved by him?
124. Is Christ, in any sense, the Savior of unbelievers?
125. If Christ be, in no sense, the Savior of unbelievers, why are unbelievers called upon to believe in Christ as their Savior?
126. If unbelievers are not called upon to believe in Christ as their Savior, what are they to believe?
127. Must not the thing to be believed, be true before it is believed?
128. Must not the thing to be believed continue to be true whether it be believed or disbelieved?
129. "What if some did not believe? Shall their unbelief make the faith [or faithfulness] of God of none effect?" Rom. iii, 3.
130. Is it true, that "God hath concluded all in unbelief, that He might have mercy on all?" Rom. xi, 32.
131. Can God be "especially the Savior of them who believe," unless he be actually "the Savior of all?" 1 Tim. iv, 10.
132. If belief and good works in this life, be essential to eternal salvation in the next, can infants be saved?
133. Can the good actions of finite man merit an infinite reward?
134. Can the evil actions of finite man merit an infinite punishment?
135. If men are saved by works, is salvation of grace?
136. If one man is saved by grace, why should not all be saved in like manner?
137. Is God a partial being?
138. Can the faith of the Partialist be based in the wisdom that is "FULL of mercy and good fruits, without PARTIALITY?" James iii, 17.
139. Can sufficient provision be made for the salvation of all men, if some men are never saved?
140. Must not sufficient provision be sufficient to subdue the will of the creature?
141. Is there any other way to determine the sufficiency of the means employed than by the accomplishment of the end designed?
142. Does not the law of God require all men to love Him supremely and their neighbors as themselves?
143. Is it true, that "not one jot or tittle of this law shall pass till all be fulfilled?" Matt v, 18.
144. Does not justice require of us the fulfillment of the law of God?
145. Will not justice be eternally violated if the law of God be not universally fulfilled?
146. Can they fulfill the law of love who are rendered eternally miserable?
147. Can justice require the obedience of the sinner, and at the same time require his eternal disobedience?
148. If "whoso offereth praise glorifieth God," Ps. 1, 23, can He be glorified by those who have no cause to praise him?
149. If any one be rendered eternally miserable, can he have cause to praise his maker?
150. Will God ever place some of His creatures in such a situation that they cannot praise Him?
151. Do you believe that endless punishment would manifest the glory of God?
152. Can you "rejoice in hope of the glory of God?"
153. Would not the salvation of half of mankind glorify God more than the salvation of one-fourth?
154. Would not the salvation of nine-tenths of mankind glorify God more than the salvation of one-half?
155. Can we give "Glory to God in the highest," without believing in the salvation of all men?
156. If "all have sinned and [thus] come short of the glory of God," Rom. iii, 23, would eternal sinning mend the matter?
157. Shall "every tongue confess that Jesus Christ is Lord to the glory of God the Father?"
158. Is endless misery "good tidings of great joy which shall be to all people?"
159. Could man be endlessly miserable without being a sinner?
160. If sin exist eternally, can it be true that Christ was "to finish the transgression, and to make an end of sins?" Daniel ix, 24.
161. As Jesus "gave himself a ransom for all men," can he ever "see of the travail of his soul and be satisfied," if endless misery be true?
162. Do you hope that endless misery may prove true?
163. Is "faith the substance [or foundation] of things hoped for?" Heb. xi, 1.
164. If endless misery be not a thing hoped for, can it be a part of the christian faith?
165. Is it certain that one soul will be eternally lost?
166. Is it certain that one soul will be saved?
167. Is it certain that all will not be damned?
168. Is it certain that all will not be saved?
169. Can that be certain which is not decreed?
170. If it be certain that one soul will be saved, must there not be a degree concerning the salvation of a definite, fixed number?
171. If the number of the saved be definitely fixed, must not the number of the damned be equally definite?
172. If there be no certainty in relation to the final destiny of man, is not salvation a work of chance?
173. What better is chance than Atheism?
174. If God knew, when He created, what the end of each soul would be, is not that end as certain as it was decreed?
175. Is not the merciful man always merciful to his beast?
176. Will not the merciful God be always as merciful to His creatures, as the merciful man is to his beast?
177. Is it true that the tender mercies of the Lord are over all his works? Psalm cxlv, 9.
178. Is it true that the Almighty is "without variableness, or the shadow of turning?"
179. Would there be any tender mercy in the infliction of endless misery?
180. Are the tender mercies of the Lord like unto the tender mercies of the wicked, which are cruel?
181. If God is not the Father of Sinners, why do sinners pray, saying, "Our Father ——— forgive us our trespasses?"
182. "Have we not all one Father? Hath not one God created us?" Malachi ii, 10.
183. If God be the Father of all men, will He do less for His children than earthly parents would do for theirs?
184. Is it true that God punishes us for our profit, that we might be partakers of His holiness? Heb. xii, 11.
185. Would endless punishment be for our profit?
186. Would endless punishment yield the peaceable fruits of righteousness unto them who are exercised thereby?
187. Is there an *afterward* to eternity? Heb. xii, 11.
188. Can any doctrine be *too good* to be true?
189. Will God contend forever & be always wroth? Isa. lvii, 16.
190. Will the Lord cast off forever? Lam. iii, 31—33.
191. Can he be a Christian who worships the Lord through fear of the Devil?
192. Can he be a christian who affirms, that, if he believed in the salvation of all men, he would not worship God?
193. Can he be a christian who enquires "if all men are to be saved, what use is there in being virtuous?"
194. Some persons say, that, if they did not believe in endless punishment, they would take their fill of sin. How much sin would it take to fill a Christian?
195. If "the goodness of God leadeth to repentance," why should His eternal wrath be preached to sinners?
196. If "the goodness of God leadeth to repentance," why should it be supposed that repentance leadeth to the goodness of God?
197. If "the goodness of God leadeth to repentance," are not the impenitent the objects of His goodness?
198. Is not the goodness of God co-extensive and co-eternal with his wisdom and power?
199. As the wisdom of God can never change to folly, nor his power to weakness, will his goodness ever change to hatred?
200. Can Deity be universally and eternally good, if endless misery be true for a single soul?
201. If all men deserve endless punishment, would it not be right for God to inflict it?
202. "Shall not the Judge of all the earth do right?"
203. If it would be right for God to punish all men eternally, would it not be wrong for Him not to do it?
204. As the infliction of endless misery would be returning evil for evil, would it be right for Deity to inflict it?
205. If the return of evil for evil be right in Deity would it not be equally right in man?
206. As "fear hath torment," and true religion is happiness, can fear produce true religion?
207. As "perfect love casteth out fear," will not fear cast out perfect love?
208. Can fear imbue the soul with perfect love?
209. Must not they who "believe and tremble," be possessed of the faith of devils?
210. Does the belief of endless misery cause the believer to "rejoice with joy unspeakable and full of glory?" 1 Peter i, 8.
211. Can a belief in any thing short of universal salvation, fill the soul "with joy and peace?"
212. Will not the Devil and all his works be destroyed? Heb. ii, 14. 1 John iii, 8.
213. Will not death, the last enemy, be swallowed up in victory and destroyed? Isa. xxv, 6—8. 1 Cor. xv, 26, 54.

Original.

My brethren and Sisters of the Universalist order, may we all duly realize the force of the apostolic injunction to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;" and may its practical influence be by us duly manifested. I mention *sisters*, (as well as brethren) because I am deeply sensible they can be highly beneficial in the domestic and social circles in which they move, and can sometimes sow the precious seed of gospel truth, where men could never have an opportunity of doing it. And the warmth and zeal with which they promote the cause of universal love and grace, does much honor to the benevolence of their hearts. Without the concurrence of the female part of community, the cause of universal holiness and happiness can never flourish in all its heavenly influence, have its due effect in the domestic circles, and obtain the general consent of mankind. Hence much, *very much* depends upon female influence. Let all females then in our order, endeavor duly to fill the station which nature and God has assigned them.

What will be the consequence if we do not stand fast in the liberty of the glorious gospel? The chains of superstition will be rivetted upon us, and we shall be led from the glorious light of truth, into the darkness of error. Then the horrid scenes of the dark ages will be reacted, the manacles of oppression will be fastened upon us, and our children, and future generations be enslaved and miserable, instead of free and happy. If we do not stand fast in our present liberty what has been done, may be done again. Fifty millions of Protestants, or more, have been cruelly put to death in various ways by Papists for differing with them in religious opinions.—A review of the persecutions of past ages shows us how bad human beings are capable of becoming when influenced by superstition and prejudice. These baneful principles have converted men into infernals, and made them totally disregard all the kind feelings of compassion, the dictates of conscience, and the voice of reason. In view of this, who can refrain from dropping tears over the depravity and madness of bigots. Alas! what has bigotry done to make human beings such cruel monsters, and such curses to one another? The benevolent christian can well ejaculate in view of this; merciful God! wilt thou suppress this worst of evils, and let truth and love, meekness and benevolence universally prevail.

With what feelings of solicitude does every philanthropist look upon our race, and wish to have all enjoy divine liberty, and be preserved from persecution and superstition's bondage.—May heavenly wisdom assist us to pursue such an enlightened policy, as shall be a lasting benefit to the world, that our names may be mentioned with affectionate veneration by posterity. Parents who wish to be free from tyranny, ignorance, and superstition, are unwilling to have their children, or their children's children, experience their deleterious effects. All good parents pray that blessings more rich and abundant than they enjoy, may descend to all future generations. No limited scheme of salvation can satisfy the expansive benevolence of the heaven born mind, for nothing short of the final holiness and reconciliation of all can satisfy it.—The grand scheme of redemption in which we believe, embraces in its vast and ample folds the greatest final good of every intelligent being. Can there be any thing better than this, more God-honoring, or that can open more sublime and heart cheering views to the human mind? These views relieve and enlarge the mind, and fixes its love on God, and its hopes on heaven. Is not this heavenly scheme, which is founded upon the nature and promises

of the Most High, much more rational and far more worthy of the encouragement and support of the wise and the good, than the partial schemes of the day, which consign a large portion of our race to remediless and interminable woe, which can do no being in the universe any good. Yet some support these schemes with a zeal that would do honor to a far better cause. Can we not use as much exertion to support the best cause in the world, as others can, to keep in countenance a much worse one.

If we would see our good cause prosper and command the respect of mankind, we must take a firm stand, and neither be ashamed nor discouraged, but amidst popular odium, ever have courage enough to be honest, and endeavor to be as much better than others as our faith is superior. Let us resolve ever to act and to speak sincerely and independently, even if we suffer some present inconvenience, for we may be assured a rich blessing will follow. "For it is better if the will of God be so, that we suffer for well doing, than for evil doing." A word to the wise is sufficient.

G. M.

DEATH OF REV. JOHN FREEMAN.

It becomes our melancholy and heart-rending duty this week to record the death of our amiable brother in the ministry, Rev. JOHN FREEMAN. He departed this life, at his residence in Hamilton, on Saturday evening 10th Oct. about 6 o'clock, after a distressing illness of about three weeks, aged 33 years. He had recently returned from a journey to the East, undertaken mainly for the benefit of his health, and thinking his health somewhat improved, he scarcely reached home (barely arriving on Saturday and preaching on Sunday) ere he left his residence again for the West, to attend the Cayuga Association at Genoa. Here, (although able to preach the first day of the Association,) he was taken quite ill with a violent head-ache and strong affection of the nerves, insomuch that he was unable to endure the journey home, and remained about a week. After consulting a physician and taking some medicine, feeling as he thought a little better, and extremely anxious to reach home, he started on the following Wednesday, though still severely exercised with nervous head-ache and considerable fever, and wholly unfit for the journey, and reached home on Friday, much exhausted and in a very dangerous condition.

Medical aid was immediately called, and ultimately a council of physicians was held, in reference to his case, but all to no effect. Possessed of a naturally feeble constitution, with great nervous weakness and irritability, with a burning fever raging within, and more particularly affecting the brain, that part of the system being still more intimately connected with the nerves, his frail earthly tabernacle was gradually wasted and dissolved, and one of the loftiest minds, and purest spirits with which we were ever permitted to hold converse on earth, took its departure for the unseen world.

During most of the time after his return from Genoa, owing to the severity of pain in the head and the affection of the nervous system, his mind was either in a state of partial lethargy, or else floating as if in a sort of reverie. There were, however, several lucid intervals, when he seemed perfectly composed, self-collected, conscious of his situation, and conversed with perfect ease and freedom. Death had no terrors to him—his faith was strong and unwavering—the great salvation was his theme in sickness as well as health—his mind seemed wholly absorbed in the great work of the ministry and plan of universal reconciliation—and he was often heard, during his sickness, to break forth in devout thanksgiving, praise and prayer to God, always expressing the strongest confidence in his Maker's love—for this had been the most delightful theme of his ministry while in health.

In the death of this faithful minister of Jesus Christ, his family, consisting of an amiable wife, four small, but promising children, an aged mother and a sister, have sustained the irreparable loss of a fond and affectionate husband, a kind and provident father, a dutiful and loving son, a faithful and tender brother; the church and Society in Hamilton have lost one of the best pastors and most devoted ministers of the New Testament; the inhabitants of the town a kind sympathising neighbor; our denomination, one of its brightest ornaments; and the world at large, one of its best citizens and most devout and exemplary christians.

With Br. Freeman we had been long and intimately acquainted. We knew him well before he entered the ministry and while yet a member of the Presbyterian church—we had witnessed the struggles in his mind in regard to that faith in which he had been educated, according to the traditions of men; and marked well the lighting up of that heavenly joy in his eye, and the fervor of devotion in that faithful voice, as he caught a full view of the boundless love of God as resulting in the final holiness and happiness of a sinful world. So full was his heart, so fervent his soul, so strong his faith, that he could not be denied the privilege of proclaiming the unsearchable riches of Christ to the world. In despite of a want of education, a growing family to provide for, and a meagre fortune, he commenced the work of the ministry, a little more than four years since; and by close application to study, by untiring zeal and perseverance, his progress was rapid, almost beyond comparison or precedent. Possessing a fruitful imagination, a warm and philanthropic heart, a retentive memory and a strong mind he succeeded in the ministry beyond all the expectations of his most sanguine friends. Of all subjects, to him the love of God was most dear, the most inspiring. Here he seemed to be in his element, and to be divinely inspired with more than mortal energy and eloquence. Without saying aught to the disparagement of our many excellent preachers, we must be allowed to say, that of all the preachers we ever heard, Br. Freeman seemed to hold the most perfect command over his hearers—the effect of his sermons seemed absolutely electrical—the whole audience, as one soul, seemed wrapt in ecstasy, and lifted from earth to heaven, by the thrilling and overwhelming power of his eloquence and devotion. Under his preaching the hearer could never measure time, and a sermon of half an hour would seem less than five minutes long.

But, alas! his voice is now hushed in death, and his eloquence will no more be heard on earth, nor plead with sinners to be reconciled to God. Peace to his ashes—his sainted spirit has gone to reap its rich reward in heaven, and bask forever in the sunshine of Jehovah's love. He has fought the good fight, finished his course, kept the faith, and gone to receive the crown of righteousness laid up in store for him. Though we mourn his loss, we mourn not as those without hope—we rest assured that what is our loss is his unspeakable gain—that though we have lost a brother, that brother has gained a heaven.

His funeral was attended at the Universalist church in Hamilton, on Tuesday the 22d ult. by a crowded congregation of friends and brethren, whose deep drawn sighs and tearful countenances showed how sensibly they felt their own loss, as well as sympathised with the bereaved widow and fatherless children, to whom Br. Dolphus Skinner delivered a discourse from 2 Samuel xiv, 14. May a merciful God kindly visit and bless, with his own consolations, the bereaved mourners, and sanctify this afflictive dispensation of his providence to their good and the good of all concerned.—*Magazine and Advocate.*

THE LIGHT HOUSE.

Calm and delightful was the evening. Not a cloud to obscure the light of the twinkling luminaries was to be seen in the distant horizon. Gently breathed the mild zephyrs of the evening air, that flitted over the pleasant landscape.—The feathered songsters had ceased their singing and retired for the night to their rests. The lowing of cattle upon the hills, and the bleating of sheep in their pastures, were now no more to be heard. The busy tribes of various animals had sunk to rest. Man had retired from his daily labor, and resting upon his bed of repose, was enjoying the pleasures of forgetfulness. All nature was hushed to silence as it were by general consent, and naught was to be heard but the barking of the faithful watch dog and the slow murmurs of the then tranquil ocean, rolling its peaceful waves on the distant beach; while now and then was to be heard the faint cry of an affrighted bird which had been disturbed by some intruder from her silent repose.

While all nature was buried in stillness, sleep departed from my eyes, and my thoughts led me to wander alone amid the beauties of the silent evening. I departed from my chamber, and curiosity led me to the foot of a little hill that stood on a point of land which extended into the sea. I soon gained its summit, and stood beholding and admiring the works of nature which were spread forth on every side around me. A more lovely scene my eyes never beheld. The queen of night had just risen in all her glory; and her soft beams of light were playing upon the bosom of the ocean. The stars were glimmering in the blue heavens with modest splendor, while their pale beams seemed to whisper to my heart the perfections of God's works.

As I was standing admiring the beautiful scenery which the night had painted for the eye, my attention was arrested by the glimmering of the distant Light House. The moment my eye caught the blaze, I could not avoid exclaiming; O thou beacon of joy to the sea-worn mariner, how dost thy beams remind me of those blessed rays of religion that emanated from the Lamb of God. Never were time and place so well adapted to meditation and serious reflections. The bosom of the ocean was quiet, and its gentle waves rolled at my feet, sparkling with the beams of the moon that played upon its surface.

Stillness reigned around, and night in her sable mantle swayed her sceptre with a sober visage. The angry passions of the soul could then be hushed to silence in a moment by the solemn, yet heavenly serenity that was visible on every object. The trials and anxiety of life could then be forgotten, and the mind left free to range the fields of meditation, while it could fly on the wings of thought and gather the flowers of fancy from the loftiest clift of imagination.

As the rays of the Light House shone bright and clear to my view, and seemed to cast a beam of hope on every visible object, my mind was naturally led into the following reflections:—

How many a weary and forlorn traveller upon the dark blue ocean, would rejoice could he but watch the glimmerings of this beacon of safety.—How would his heart rejoice and his drooping spirit revive could he be favored with this guide, that would tell him he was near the destined haven. When storms and tempests were thrown thick around him, when the sky was black with darkness, when the vivid lightnings seemed to light up the horrors of despair, when the loud peals of thunder rolled in the vast concave of heaven, which appeared to shake earth to her centre, and when all nature seemed armed with frowns against him—could these beams of light glimmer on his watery eyes what consolation they would bring to his troubled bosom. When the waves, which had been raised to the heavens by the violence of the tempest, were foaming with madness and beating with fury over his sea-

worn bark—when the loud roar of the waters brought the awful tidings to his ears that breakers were not far distant, could he behold the light of the "Watch Tower," shining on his trackless path, dissipating the gloom of darkness, and telling him which way to steer,—how would all those fearful apprehensions vanish, and joy fill his soul. Or when returning to his native land after an absence of many years—when hope's bright visions were playing on his senses, when his heart beat high, and every thought was with those whom he loved—Where his eyes glanced far away over the boisterous waves in hope of catching a glimpse of an object amid the dim lights of the evening, which would tell him he was near his desired haven—at that moment could the rays of the Light House that stood at the entrance of the destined port burst on his sight, what joy and transport would they bring to his heart.

Even so is christianity a light of safety to a dying world. As we travel along through life, we meet with the storms and tempests of misfortune. The sudden flashes of our evil passions often throw a deep tinge of shame over our conduct, and the deep toned thunders of revenge often send horror to our souls. Oh how important is the religion of Christ in governing those evil spirits, and keeping our wills in subjection!—When our bosoms are distracted with malicious designs, and anger rules our natures, could the blessed beams of heavenly grace shine upon our bewildered senses how would our hearts rejoice and our souls cry aloud for gladness.

But there are other dangers from which religion will shield us. The slanderer ever lies in wait to destroy the unwary and thoughtless.—Malice with her eagle eye hovers around us; censure with her shrill trumpet proclaims our faults; calumny points out our youthful irregularities, and treachery with her ten thousand scorpion tongues make us feel our weakness and credulity. When all these fiery darts are poured forth upon us by an unfeeling world, where can our bosoms find protection but in the arms of redeeming love? Where can we flee for refuge from the proud billows of affliction, but to that blessed light which shines forth from the throne of God? Either then my soul fly, O quickly fly and be at rest.

May the religion of Jesus Christ be my guide and protector through all the changing scenes of this inconstant world. When the storms of affliction lower over my head, and when my sky appears black with the thick clouds of despair, O may this beacon of hope light up the path of my life, and point my wavering mind to the immovable hills of heavenly bliss from whence cometh my salvation. And when my mortal pilgrimage is drawing to a close, when my head reclines upon its death pillow, and the shades of the tomb cast a stupor over my senses, O thou eternal Mind! wilt thou then permit those gracious beams of heavenly love to cast a bright halo of glory about my dying couch; that my soul may rest in peace, and my spirit rejoice in thy name even in death. Be this my happy portion and the ardent struglings of my bosom shall be forever at rest. Be this my inheritance and I will ask for no more; for the diamonds of Golconda and the gold of Peru would be dross when compared with it.—*Maine Christian Intelligencer.*

A GOOD WIFE.

A good wife is one who regulates her disposition according to the fortunes of her husband, who when he is depressed in spirit, exercises all those peculiar properties for which women are distinguished, endeavoring to lighten the burdens of his melancholy, and prove to him that whatever may go wrong in the out-door world, in her he may always expect sympathy and support. A good wife is one who, at all times and upon all occasions, is willing to share the destiny of her husband, provided that husband has not forfeit-

ed every claim to her respect and affections, by the brutality or unmanliness of his conduct.—She must bend over him in patient attention, in his hour of sickness; wipe the feverish drops from his brow, and smooth the pillow of his anguished moments. She must repel the most remote approaches to his character, watch carefully over his worldly goods, and preserve from waste and spendthrift all that he hoards up with patience and toil. She must as far as in her lies, meet him with kind feelings and outstretched arms from his daily vocation; be equally guarded of her person as if the sacred knot had not been tied; treat with becoming reserve the insidious familiarity of the licentious and the depraved; and ever act in the company of others with the fondness of a wife, yet with the dignity of a high-souled woman. The preservation of her husband's affections, must be a matter of paramount importance to the enlargement of his fortune. She must study his disposition, and never irritate his irritable parts—she must love her children, and teach them so to conduct themselves as to shed honor on their father's name. She must walk in such a way before the world that calumny may never reach her, for in her preservation of an unsullied name, she not only contributes to the happiness, but the honor of her husband. If her disposition is naturally violent, its violence should all be turned into the channel of affection, and above all, she should never give way to momentary anger, nor be warped in her opinions as to the fidelity and honor of her husband, by the representation of another. These are what we should deem some of the qualifications of a good wife.

SUNSET.

Who is there who has ever looked up to the "golden gates of the resplendent West"—and beheld them arrayed in all their magnificence, and watched the beautiful departure of the God of day, and has not felt himself lifted from earth to heaven, and his feelings spiritualized by the contemplation of the scene. The glories of sunset can be seen and enjoyed in their greatest fullness only in the country. The winds are now hushed among the foliage—the birds of heaven have ceased their warbling—the voice of the laborer is no longer heard—silence hangs like a canopy upon the scene. At such a season, go walk abroad in the country—carry along with you no book to aid your reflections—go alone or with a friend—let your heart be open to the influence of the scene—let its home-felt delights rise up unexpressed—resign yourself freely and entirely to the emotions of your own bosom—and if you have not been too far corrupted and contaminated by intercourse with the world, you will return a better, happier, and a holier man.

THE DARKEST HOUR.

There is scarcely any sentiment more universally admitted, than that which ascribes a ceaseless rotary movement to all human affairs.—Without referring to experience, analogy alone is sufficient to sustain the proposition, that the darkest hour of affliction is that which immediately precedes the bright dawn of hope and peace. Were it not so, Providence would be unkind to his creatures, who he knows are but dust; and whom he has assured, (no doubt alluding to the alternate state of every human mind) that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The last month of winter is the severest, as the last hour of night is the darkest. The same idea is thus expressed in Shakspeare's play of King John:

"Before the curing of a strong disease,
Even in the instant of repair and health,
The fit is strongest; evils that take leave,
On their departure most of all show evil."

New-York Mirror.

MESSENGER & UNIVERSALIST.

SATURDAY, NOVEMBER 16, 1832

BACK VOLUMES.

We have still on hand, and can furnish the *first volume* of the Messenger to such as may desire copies of it. In view of the number we had at the close of the volume, we thought best to put them at the subscription price (\$2) bound, and have been selling them the year past at that price.

We shall also probably have a small number, (but few at the best) of the *second volume* to dispose of, after supplying those ordered. From the limited number, however, of these, we shall be compelled to sell them at the full price, \$2, binding extra. But owing to the surplus we have of the *first*, we have concluded, when both Vol. 1 & 2 are ordered, to put them at \$4 bound. We shall continue to receive orders on these conditions and answer them in the order in which they are received, so long as the second volume holds out. Persons, therefore, desirous of preserving the volumes entire, had better make immediate application. We enter them in course as they come in and supply them accordingly, and we can promise of necessity, no farther than the second Vol. holds out. We shall probably have to reprint one or two numbers (which by some means are considerably deficient) in order to make out even what are already ordered.

Those desirous of having their volumes bound can leave them at No 2 Chatham-square, and they will be forwarded to the binder. Each one is particularly desired to look over his volume carefully, place the numbers in order, and write his name on the margin, as also the missing numbers. As far as we can, we shall complete the deficiency.

A RETROSPECT.

We last week briefly remarked upon an article copied from the Christian Intelligencer under the head, "A tempest in a tea-pot," and observed there were one or two particulars more which we might notice more especially this week.

By reference to the article, (page 13 of our last No.), a tacit acknowledgement of every thing set forth by Br. Thomas will be found. In substance the editors say—*"The meeting (at the Orchard-st. Church) was convened to raise funds to publish the wondrous fact that the Intelligencer PROMISED on specified conditions, to furnish answers to the Questions, and then, for reasons which it distinctly stated, DECLINED furnishing them! What more has the Appeal claimed? They promised to furnish 213 'short, pithy and scriptural Answers' to the Questions, on condition the expenses of publication should be paid.—This promise was renewed, personally, to Br. Thomas, and promptly acceded to by him, and afterwards declined by them, because 'some of the questions would require a column or nearly so to answer them!'"* Again, they say, "the voluminous documents which shall prove, WHAT IS ADMITTED, that a promise was made without due consideration of the whole subject, are now to be published," &c. We are glad the editors of the Intelligencer are coming to their senses, even at this late period; and if they had promptly admitted their indiscretion in making the pledge, at the first call of Br. T. instead of endeavoring to extricate themselves by a resort to the most gross personal abuse, it would have saved them, we doubt not, much self-reproach, notwithstanding their affected indifference, and placed them we know in a far more favorable light before the public.

But let us see for one moment how these concessions harmonize with previous concerns. The Intelligencer first pledges itself to furnish 213 answers

to the Questions, on condition the expenses of publication are paid by their correspondent. The author of the Questions steps in and proposes to publish them through the Messenger. This is declined through the authorized agent of the editors of the Intelligencer, but the original pledge is expressly renewed to the author, provided he will be at the expense of publishing them in pamphlet form. This he promptly accedes to, and the Intelligencer even then backs out, assigning as a reason that some of the questions will require a column or so, to answer them! and they cannot attend to them! The public are apprized of this through the Christian Messenger. The Intelligencer then comes out with great professions of regard for the christian feelings of its readers—they "cannot in inflict upon their christian ears" the "revolting moral pollution" of the Questions, but they suffer no qualms of conscience in ransacking the vocabulary of hard names for epithets to apply to the author. Their article is followed by a very "friendly letter" from the author of the Questions. Then steps forward the anonymous editor, Mr. "Standfast," (rather an inappropriate signature, for such a vacillating course) and now the scene appears to be entirely changed. The editors, we must even believe, have no responsibility about it.—It was "he" Mr (Standfast,) who wrote the pledge. It was "he" who gave the assurance that the answers should be "short, pithy and scriptural," although he had only "glanced over the first two or three questions"!! It was "he" who did not think it "proper to make the Intelligencer a medium" of scattering "such poison," &c. It was "he" who would oppose the insertion in the Intelligencer of two hundred columns of matter! to counteract the "essence of silliness and wickedness" contained in 213 Questions, "the production of a weak mind," and which there was "no difficulty" at all "in answering"!! And here ended the whole of "his" concern in the matter. "He" knew not who wrote the first article in the Intelligencer, (headed "the 213 Questions.") "He" knew nothing about the conversations between the "agent and the Universalists," and "he" even did not know there was an offer to print the answers in the Messenger, or in pamphlet form, until he saw the "Appeal;" but he *did* know "that any man who declared his belief in the principles implied in the Questions, and yet pretended to be a christian, &c., was either devil-deceived or a hypocrite"!! Yes, this he was sure of, although he had not seen the Questions for two months, and consequently could "remember very little of their contents," and could then form "no adequate idea of their treachery," &c. But notwithstanding all his nicely delicate moral sense, he is still willing "to play off the edge of the 'Jerusalem blade' of the holy word," in furnishing answers to this "essence of silliness," this "revolting moral pollution,"—*Provided*, the author will release the editors of the Christian Intelligencer from all responsibility of their public voluntary pledge, and suffer him, of course, to remain incog. The author replies that he has nothing to do with anonymous scribblers in the case—his controversy is with the editors of the Christian Intelligencer alone; submits his statement and testimony showing that the pledge was made and unequivocally renewed, too, to himself personally; offers them four columns of the Messenger for one of the Intelligencer, for an examination of the subject, and affirms that he is ready to fulfil the conditions of publishing the Answers, and demands the fulfilment of their pledge.

This we believe is a correct, though summary view of the business from its commencement, through all the twistings and turnings of the Intelligencer, up to the second "friendly letter" of Br. Thomas. And how has the Intelligencer met the

subject? How has it disposed of the unequivocal statements of Br. Thomas? Has it attempted the least honorable explanation, or plainly denied one single item in the complaint against them? No. On the contrary, after shuffling some days in renewing their public voluntary pledge, and finally refusing altogether to redeem it—after opening their columns to a tirade of personal abuse against Br. Thomas—after allowing an anonymous writer to labor away for his very life, to remove the responsibility of the pledge from the editorial columns to *an anonymous writer!* After all this, and they come with a labored attempt at wit, and concede every thing that was claimed, that "a promise was made without due consideration of the whole subject" and "declined," and attempt to ridicule and laugh the whole off, by pronouncing the Universalist proceedings "A tempest in a tea-pot"!! Really, they must possess an extra share of assurance to suppose community are entirely blind to these manifold discrepancies in their conduct.

The truth is, friendly reader, our Dutch friends have been in trouble from the commencement of this business. "Great men are not always wise." Their original promise was made, as the best way, in their estimation, of getting rid of an unpleasant request, and by prescribing the condition of publishing the Answers in pamphlet form, they doubtless flattered themselves, that would be the last of it. Unfortunately for them they misjudged, and as one step from a just and frank course too frequently leads to others, they have been treading a "thorny way" ever since. They have been so long accustomed to an overbearing dictatorial spirit—so long accustomed to have their assertions taken for granted, and their will regarded as law, that they doubtless supposed, worst come to worst, they had only to arise in the "majesty of their strength," and REFUSE all further notice of it, and none would dare to question the dignity or propriety of their conduct. A few, to be sure, obscure Universalists might demur, but a fig for such influence! It is not worth a thought! Alas, for the wisdom of this world, how frequently it betrays its dependents at the very moment of their most confident reliance on it! And of this our Dutch friends have doubtless become well convinced in this business. At all events, we very much question whether they will ever again pledge themselves to answer 213 Questions without examining more than "two or three of the first"!!

These may be (to them) unpleasant truths; (indeed, a bare reflection on them, it would seem, has already at times deprived them of all self-control, leading them to an exhibition of any thing save a christian spirit;) but they will still allow us to hold the mirror up to their view, that they may see their conduct, and that the world too may see it, in all its naked deformity. The reflection, we are confident, will be just, however hideous the object presented may appear to them. And here is the necessity of exhibiting it to their view. Like the most of mankind when they have waxed strong in confidence and power, they become more ignorant of themselves, and therefore need plain admonition.

We have devoted considerable space to our Dutch friends—it is possible we shall more—not that we consider what has emanated from them worthy of much attention, in itself considered, but that it may be regarded as obtaining some consequence from the source whence it originates. The Intelligencer is considered the organ of the Reformed Dutch Church in this region. If some of its own friends are to be believed, it has some fifteen or twenty editors, comprising all grades from the renowned D's D's, to Reverend's, and so down to your simple Laymen. With such high authorities, it would be unjust to withhold all notice of them. Our readers

therefore, will pardon us should we occasionally hereafter give them a passing notice. P.

Postscript.

Since penning the foregoing, we have been shown the Christian Intelligencer, [they have never condescended to send a number to our office as yet, although we have forwarded every number of ours making any reference to them, to their office, in addition to a copy gratuitously furnished Dr. Brownlee, by the carrier, since the commencement of Mr. Sawyer's Letters to him, of Saturday last.—In it we find the following editorial paragraph;

Rev. Lemuel Haynes, A. M.

In our paper of the 26th ult. we briefly noticed the death of the Rev. Lemuel Haynes, a colored preacher. The remark contained in that article, "that the prejudice resting on colored people, does not originate from their color, but from the moral and intellectual degradation in which the great majority of them have lived," is fully confirmed by the following discourse delivered by Mr. Haynes, at Rutland, Vt. in June 1805, immediately after hearing Mr. Ballou, a Universalist preacher. Mr. H. was repeatedly solicited to enter into the controversy, and at length published the following sermon, which with the hymn annexed, we commend not only to our readers, but also to the Editors of the *Christian Messenger*, who may perhaps be in want of matter for another extra, respecting the Christian Intelligencer, and of another subject for a pompous meeting about nothing.

Immediately following the above is the celebrated negro sermon, attributed to Lemuel Haynes, which has been the climax of all argument against Universalism with our orthodox friends, time out of mind. At least it has been the *standing* weapon for opposing the sentiment so long as we can recollect any thing about it. In fact the first "knock down" argument we remember of having had thrust in our ears, on our first inclination to the doctrine, was, "*Why, the Devil was the first Universalist Preacher!*" and then for the authority—Rev. Lemuel Haynes, &c.

The text of this celebrated sermon is, "The serpent said unto the woman, ye shall not surely die." There are few of our readers who are not fully acquainted with the sermon and its exalted merits.—They have had it pressed upon them at every turn and corner, by their limitarian friends, times without number almost in the form of tracts. So that it will be needless for us to occupy our columns with it now. But the Intelligencer has an *appendage*, which is so perfectly in accordance with the spirit of the sermon, and with their *gentlemanly* and *christian* conduct, too, of late, that we cannot forbear copying it as a sample of *their* way and manner of disposing of difficulties, which they have brought upon themselves by their own self-willed and head long course of conduct. It follows:

Universalism indeed.

"When seas shall waste, and skies in smoke decay,
Rocks fall to dust, and mountains melt away,
In adamant chains shall death be bound,
And hell's grim tyrant feel the eternal wound."

But all his children reach fair Eden's shore,
Not e'er to see their father Satan more;
The tot'ring drunkard shall to glory reel,
And common strumpets endless pleasures feel.

Blest are the haughty who despise the poor,
For they're entitled to the heav'nly store,
Blest all who laugh and scoff at truth divine,
For bold revilers endless glories shine.

Blest are the clam'rous and contentious crew,
To them eternal rest and peace is due:

Blest all who hunger and who thirst to find,
A chance to plunder and to cheat mankind,
Such die in peace—for God to them has giv'n,
To be unjust on earth, and go to heav'n;

Blest is the wretch whose bowels never move
With gen'rous pity or with tender love,
He shall find mercy from the God above.

Blest all who seek to wrangle or to fight,
Such mount from seas of blood to worlds of light;
Go riot, drink, and every ill pursue,
For joys eternal are reserv'd for you.

Fear not to sin, till death shall close your eyes;
Live as you please, your's is th' immortal prize.
Old serpent hail! thou mad'st a just reply
To mother Eve, "ye shall not surely die!"

But reader stop! and in God's holy fear,
With sacred truth, those tenets first compare;
Our Savior's Sermon on the mount peruse—
Read with attention, and the bane refuse!

And these, respected reader, are the pious and chaste editors who "cannot spread out on" their "pages the blasphemy and revolting moral pollution of the 213 Questions," from their very tender regard to the "christian ears of their readers;" and yet look at the above! We only ask for it a perusal, and freely leave the candid reader to make his own estimate of the present moral sense of such persons.—We feel a perfect confidence that an enlightened community will make a righteous decision. Indeed Universalists have little else to do than to stand as spectators of the scene, and see them work the total destruction of their own cause.

They accuse us of wishing to extend the sphere of our influence, or the influence of our doctrines.—We have frankly "confessed" it. And we now as frankly "confess" that were we bent upon the advancement of our cause, regardless of the means by which it was to be promoted, we could hardly desire them to pursue a different course. But we recognize them as kindred and brethren, how much soever they may deny "the brotherhood." As members therefore of the human family, we regret the moral degradation of any one. We rejoice, however, in the full belief that we shall not always have cause to complain of our Dutch friends. The time is coming when they will think differently of this business—they will be ashamed (as we have before intimated,) of their present conduct, if they have not already suffered strong compunctions in regard to it. It is inevitable. No man, or set of men, can long pursue a course so devoid of justice and equity, without faithful admonitions from within.

We are far from wishing to quarrel with our friends of the Intelligencer—we shall not do it under any considerations—although we may at times use great plainness of speech with them. They have rendered themselves somewhat conspicuous, and our principal object will be to give our readers a general view of their proceedings as they come up from time to time. P.

We have just learned, and with much regret inform our city friends, that Br. Pitt Morse has declined the invitation from the third Universalist Society in New-York to become its pastor. We had fondly anticipated that Br. Morse would have become a co-worker with us in the good cause here, but it seems otherwise ordered. Wherever he may find it his duty to sojourn and labor, he will bear with him the affections of many friends here, to whom a short acquaintance had endeared him. S.

The Universalist and Ladies' Repository.

Br. D. D. Smith, editor and proprietor of the "Universalist," published at Boston, has issued proposals for the third volume of that work, to be published under the title of "*The Universalist and Ladies' Repository*." It will be issued every week, on good paper, quarto form, at \$1 25 in advance, \$1 50 in six months, and \$1 75 at the close of the year. The Prospectus says:

"It will, as it has heretofore done, advocate the great doctrine of a world's salvation by Jesus Christ. Its tone will be mild, generous, and charitable; but at the same time distinct, manly and firm. We shall aim to make its style chaste,

and its literary character such as to command respect. It will advocate the rights of FEMALES, & earnestly contend for FEMALE education.—In a word, no pains will be spared to render '*THE UNIVERSALIST AND LADIES' REPOSITORY*,' a welcome visitor at the dwelling of every Female Universalist, and such a publication as will do honor to our denomination in the present improved state of society."

The Universalist has ever been a welcome sheet on our table, and we tender Br. Smith our best wishes for his success in this measure to extend the sphere of its influence and usefulness. Universalists have much to do in directing female attention to their doctrine. We need, however, only present it in its simplicity and in its own inherent loveliness to have it meet a welcome, a joyful reception in every bosom. P.

AN ACKNOWLEDGEMENT.

We thank the editors of the Intelligencer for their kindness and attention in selecting matter for our "Extras," as will be seen by an article in another column, under the head "Rev. Lemuel Haynes," taken from their paper of Saturday last. For the present, however, we must decline their proffered recommendation. We have an abundance of "matter," without the evidence of the "moral and intellectual degradation" of the alleged "Rev. Lemuel Haynes, A. M." to which they refer. We have used what we have already in hand [the extra, comprising the whole of the transactions in relation to the 213 Questions, which have passed through the columns of the Messenger] in furnishing *six thousand impressions*. And such has been the interest in, and demand for them, that we have now attached the Questions—have put the whole in a neat pamphlet form, and are now printing an edition of *ten thousand copies*. We have just reason, also, to believe, that if health is spared, we shall employ our "types" for some *two or three times ten thousand more*, ere a long period shall elapse. Our friends of the Intelligencer, therefore, will see the impossibility of our availing ourselves of their kind suggestion, for the present at least. We may just remark, however, in closing, that were we not already so well supplied, we could hardly wish a more effectual article for advancing our cause than the one to which they refer. For no one, possessed of a reflecting, thinking mind, could ever rise from its perusal without a full conviction that a religious cause which requires such weapons to oppose alledged error, *must be bad indeed*.

This (mis-named) Sermon is published by the Revival Tract Society, of this city. We are willing to aid them in finding a sale for them, because we believe, in the present stage of religious investigation, they will subserve the cause of liberal christianity rather than otherwise. For the information therefore, of all who may chance to see this, we state that they may be obtained at the Revival Tract Depository, No 162 Nassau-street, (according to their advertisement) at 50 cents per 100 copies. P.

Original.

MINISTRY OF RECONCILIATION—No. 3.

Another instance in which we have doubtless failed of coming up to the spirit of our religion is this,—we have clung too fondly to certain points of doctrine which are comparatively unimportant. I mention this because it has injured the peace of our denomination, and may lead to consequences still more unpleasant than any we have hitherto had occasion to deplore.

It became, with some, a question of importance, whether sinners are to receive all the punishment due to their demerits in this mode of being, or whether the distressing consequences of their transgressions are to be extended into the life to come. There was, and probably al-

ways will be, a difference of opinion on this subject. All were agreed in this, viz. that punishment, in order to be compatible with justice, must have an end—and that, consequently, it must be disciplinary in its nature; but some thought there would be no future punishment in the immortal state, and some thought otherwise; they prepared to demonstrate the truth of their respective theories—they appealed to the Bible, but found nothing there sufficiently explicit to silence their opponents—they resorted to analogy, and became more and more tenacious; and it now remains to be mentioned, as one of the evils of our condition, that brethren, who have all along been agreed in respect to the essentials of our faith, have so far swerved from the line of duty, as to apply unkind epithets to each other, for no better—for no other reason, than an honest and unavoidable difference of opinion, in relation to the time when Almighty Goodness shall reconcile all things to himself, and make an end of sin and suffering.

The question whether all punishment for sin shall be experienced in this world, or some part of it in the world to come, is one of little importance. No truly philosophical mind can stoop to a controversy concerning it. It is enough that we are assured that all sin and misery will come to an end, and that God deals out his favors according to the wants, and not according to the merits of his creatures. Mutual concessions are necessary—indispensably to the peace and prosperity of our Zion. We must not “turn aside unto vain jangling,” at the expense of those whom God hath given us, as seals of our ministry and crowns of our rejoicing.—Doctrinal niceties are far less important than the concerns of the heart—they are next to useless as respects their influence upon the moral feelings, or upon the spiritual well being and happiness of mankind. What then? I answer.—The promulgators of God’s impartial grace are called upon to leave all minor considerations, and bring up their minds to the great work of intellectual and moral improvement—to exhibit examples of high mindedness, purity of thought and feeling, nobleness of soul, devotedness to the cause of truth and rational piety, such as the world has seldom seen; and thus to exemplify the omnipotency of love out of a pure heart, in overcoming the evil that is in the world.

While people, of enlightened minds in other respects, labored under a mistake of supposing that a certain degree of criminality attached to certain opinions, and a corresponding degree of merit to certain others, there remained a plausible, though unsound, pretext, for withholding the hand of fellowship from those whose views of religious truth were held to be incorrect.—As each one enjoyed the privilege of thinking himself in the right, and his neighbor in the wrong, and of attaching not a little merit to his own sagacity and soundness in the faith, it was held to be almost a duty, to feel uncharitably disposed towards those whose sentiments differed from their own. But, when it was discovered that error of opinion is a misfortune, but not a crime, there was nothing left to justify an intolerant zeal—thenceforth it became necessary to moderate reproach into gentle expostulation, and conceal uncharitableness under the guise of a seeming liberality. That monstrous perversion of sacred truth which was known, some twenty or thirty years since, by the name of orthodoxy, has become a matter of history. If I may so speak, she struck, with her sails all standing, upon the rock of Investigation, and was “abandoned to the underwriters.” Those who became pledged to secure her a safe passage to the favor of future generations, have taken her in charge; but even they apprehend, and not without reason, that they are “on the confines of universal misrule, and moral desolation.”

One impediment, which has, up to this time, prevented—or to say the least, *retarded*, the progress of christian liberality, and the union and friendship of all enlightened minds, has been removed, by an exposure of the glaring errors of the doctrine that *was*;—but the work of the Lord is not yet accomplished. Whoever has had an eye upon these things will bear me witness when I say, that when partialists have been driven from one strong hold, they have been astonishingly successful in finding shelter in another. When Calvinism was exposed, they fled to Arminianism. And now, since they find it difficult to fix upon an excuse for rendering sinners endlessly sinful in the fact that God gave them the ability to be so for a time, they have seized upon various modifications of the old doctrines, and seem determined to drive Universalists from the broad ground on which we have long stood, and to compel us to take a stand in favor of *no future punishment*. Why are they so anxious to effect this? I can give but one answer,—Being more than half convinced that the doctrine of *endless misery* must be given up, and abandoned, and wishing still to maintain their identity as God’s peculiar people, and to avoid an amalgamation with those who have exposed their errors, their policy is, to drive us from the ground of a *final restitution*, that they may occupy it themselves. For one, though not a believer in any positive suffering in the immortal state, I am not disposed to be at much pains to accommodate partialists by abandoning the ground which I have long occupied—that of the final restitution of all intelligences, in God’s own time, and by his own grace. And I give a fair warning to all concerned, that if any come forward and declare themselves believers in the *final* destruction of sin, death, and hell, they do it at the hazard of being hailed as converts to the faith we profess, and of being addressed as *brethren*, by the unworthy writer of this article, and being treated as such. And to prevent misunderstanding, all such are informed, that, whether they call themselves Arminians, Unitarians, Restorationists, or any thing else, popular or unpopular, they shall be called Universalists, and dealt with accordingly.

The best, and as it appears to me, the only course for us, is to turn our attention to the great work of advancing the cause of truth and moral righteousness, leaving the times and seasons for the accomplishment of the work of grace, with God. We can easily teach our souls to rest contentedly and happily under the conviction, that Jesus “will do all things well.” It seems to be derogatory to the blessed faith of the gospel, to contend about the time when, and the place where all shall be rendered holy and happy, since we are agreed in opinion concerning the *certainly* of “the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” We run no risk in saying, that it was one great object with our Savior, to cut asunder the galling bonds of sectarian prejudice, and render man an independent being. His religion makes each individual responsible to God for his opinions, and his conduct. There let it rest. As ambassadors of Christ we are not called upon to stop by the way-side, to contend about trifles, nor to discuss the merits of antiquated creeds and time-hallowed dogmas;—the spirit if his instructions is, “Go ye into all the world, and preach the gospel to every creature”—Go on, ye heralds of salvation, and proclaim the joy-inspiring tidings of a Redeemer’s love, till every heart shall feel its efficacy, and every tongue shall confess its saving power.

Our religion is designed and calculated to enoble and adorn the human character. It was given us to elevate our conceptions, to purify our hearts, to animate our souls, and to enlist our best and noblest affections, and powers, in the

service of our fellow creatures. And our ministry, if judiciously employed, will conduce to the moral improvement of all who are brought under its influence. It will raise mankind to a sublime degree of virtue, and incline them to the cheerful performance of the most generous and benevolent actions. Our doctrine neutralizes selfishness, teaching us to live for one another; it expands the charities of our nature; it causes the grateful heart to glow with emotions of good will towards all mankind; it links heart to heart, and makes a happy fraternity of those who believe it. Do I go too far? No—it will take an eternity of duration, and the tongues of immortals to disclose all its divine realities. And, in our reflections upon the good to be done by a promulgation of our views, let us not judge of what *may* be, and ought to be, by what has been done. “It hath not entered into the heart of man to conceive” of the improvement which might be made in the moral condition of mankind, by a judicious inculcation of the great principles of our religion. L. S. E.

Original.

RULE YOUR OWN SPIRIT.

“He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.” Thus spake the wise man, Solomon. And thus speaketh our own experience.

The due government of ourselves is a far greater proof of real excellency and true greatness, than the achievement of any conquest over others. Conquerors of kingdoms have frequently shown themselves to be miserable cowards with respect to their spiritual enemies—degraded slaves to base passions and lusts—having no heart nor courage to encounter those lusts which war against the soul, and lead the deluded victim captive at the will of Satan.

Even of Alexander, who was renowned with the appellation of “great,” and was never conquered by sword or arms, the historian says; “But by his love of wine, toward the end of his career he tarnished the glory of his earthly temperance, and sunk under his excesses into a premature tomb.” A. M.

Reading, Pa.

☞ A notice of a new Paper, “Ladies Christian Advocate,” and Br. Sperry’s advertisement (sale of the Inquirer) are crowded by.

To Correspondents.

Br. Balfour’s reply to Z. G. is received and will probably appear next week.

“J. P.” will accept our heartfelt thanks for his interest in our behalf, and for the package forwarded us. We shall be much gratified in presenting our readers with the proposed series of Essays from his pen. The “Fragment” we shall give in our next. We may not commence the Essays until week after. There are few, very few, of our readers who have perused his articles, which we have had the sincere gratification of presenting to the public, [The Three Brothers, a Sketch, The Inhumanity of Man, The Universalist Child, with various other articles, prose and poetry,] but will rejoice with us in his regular appearance in our columns. There is one peculiar trait in Br. Perry’s composition—he never loses sight of the great and glorious theme of a world’s reconciliation to God! and literally spreads out the doctrine on beds of flowers, so that he must be cold and callous indeed, who would not eagerly gather it to his bosom, with a joy that earth cannot yield or take away. P.

MARRIED,

On the evening of the 11th inst. by the Rev. T. J. Sawyer, Mr. JOHN MEAD and Miss LOUISIANA V., eldest daughter of Thomas Robertson, all of New-York.

RELIGIOUS NOTICES.

Ev. S. J. Hillyer will preach at Saugatuck, Sunday Nov. 17, and at the school-house, near Bishop’s Factory, (Norwalk,) in the evening; at North Salem, Sunday, Nov. 24th; at Longridge, Sunday, December 1st, and at Bedford the same evening.

JESUS WEPT.

Jesus wept—and Oh! how precious
Are the sacred tears he shed,
Dearer far, than all earth's treasures
To the heart that mourns the dead.

View him with the mourners bending
O'er the grave where Lazarus lies;
Mark that inward groan of anguish,
As he listens to their sighs.

Was it fear of future suffering
Made the gracious Savior weep?
Did he feel that power was wanting
For to break that death-like sleep?

No, 'twas pity, pure compassion,
Made the springs of grief o'erflow,—
He beheld affection bleeding,
And he wept for human woe.

And e'en now when friends are parting,
And are hanging o'er the tomb,
Faith presents a Savior weeping,
And his presence breaks the gloom.

O, 'tis soothing to the sufferer,
To have Jesus bear a part;
And those crystal tears fast flowing,
Are a cordial to the heart.

Religious Inquirer.

THE END OF SUMMER.

The sun is casting the last of his summer rays upon the earth; every thing with us is changed. The earth, which a short time ago was so beautiful and fertile, is growing, by degrees, dismal, poor and barren. We no longer see that fine enamel of trees in blossom, the charms of spring, the magnificence of summer, those hues and different shades of verdure in the woods and meadows, the purple color of the grapes, nor the golden crops which clothed our fields. The trees have lost their late clothing; the pines, the elms, and the oak, bend under the fierce blasts of the north wind. The rays of the sun are too feeble to warm the atmosphere, or penetrate the earth. The fields, which were so liberal in gifts, are now exhausted, and promise no more for this year.—These melancholy changes must naturally diminish our pleasures. When the earth has lost its beautiful verdure, its vivid colors, its splendor; in a word, its glory; when the fields present nothing but a boggy soil and dull coloring, we lose that pleasure which we before received through the medium of sight.

When the earth is stripped of its crops, its grass, and its leaves, nothing is to be seen but a rugged and uneven surface; it has no longer that striking appearance which the corn, herbage and various kinds of pulse, collectively produced. The birds cease from their songs, and nothing recalls to the mind of man that joy, that universal gladness, which he before shared with all animated beings. Deprived of the pleasure which the melodious concerts of birds afforded him, he hears nothing but the murmuring of waters, and whistling of the winds; a continual monotony which can excite nothing but disagreeable sensations. The fields have lost their perfumes, and we respire only a sort of damp odor, which, as it is not followed by the sensations of heat, has nothing agreeable in it. The sense of feeling is injured by the impressions of cold and humid air. Thus the country presents nothing that can flatter our senses; the delicate nerves, which are their instruments, extend too much on receiving disagreeable impressions, and afterwards get into an extreme state of contraction. It is the same with all the muscles, to which the feeble rays of the sun can now communicate no energy.

But in the midst of these gloomy prospects we have still cause enough to acknowledge how faithful nature is to fulfil the eternal law prescribed to her, of being useful at all times, and in every season of the year. The winter approaches, the flowers disappear; and though the sun sometimes shines out, the earth no longer possesses

her wonton beauty. Nevertheless, stripped and desert as the country is, it still presents to a feeling mind, the image, at least of happiness. With gratitude to Heaven we may say, here we have seen the corn grow; lately these barren fields were clothed with abundant crops; it is true, that the orchards and gardens are stripped bare; but the remembrance of the presents which they have made us cannot fail to mingle a sentiment of joy with the shiverings which we feel through the influence of the bleak north wind.

The leaves of the fruit trees are fallen; the grass of the meadows is withered; gloomy clouds cover the face of the sky; the rains fall in abundance; the roads are cut up; and pleasant walking is no longer practicable. The man who does not reflect, murmurs at this, but he who is wise, beholds, with emotions of joy, the earth deeply drenched with rain. The withered leaves, and the yellow grass, are prepared by the autumnal rains to form a rich manure to fertilize the land. This reflection, and the pleasing expectation of spring, should naturally excite our gratitude to the creator for his tender care of us, and should induce us to repose our whole confidence in him. Though the earth has lost its beauty, and all its external charms, and though it be even exposed to the murmurs of the children it has nourished and delighted, it has, nevertheless, commenced its labor anew, and is working secretly for their future welfare.

But why is not the moral world as faithful to accomplish its destination as the natural world is? The acorn will always produce an oak, and the vine grapes; why then has not the great man children which always resemble him? Why have men of learning, and eminent artists, ignorant and stupid descendants? Why do holy parents bring into the world vicious and wicked children? When we reflect on this difference we may find several natural causes for it; and we see that what often happens in the natural, may also happen in the moral world, viz. that the best vine, for lack of a good soil and temperature, will produce bad and sour grapes; and virtuous parents may have degenerated children. In carrying these reflections farther, may we look back on ourselves and say, Are not our brightest days often obscured; has not the glory that surrounded us often disappeared like the leaves of the trees?

Possibly our lot here below may have a vicesitude of seasons. In such a case we should have recourse, in the winter of our life, to the fruits collected in the days of our prosperity, and endeavor to make a good use of the fruits of our education and experience. If our harvest has been very productive, let us divide with the poor, whose rugged, or ill-cultivated soil, could yield but a small portion of fruit. Let us studiously endeavor, during the summer of our life, to have an autumn abundant in good fruits; honorable to ourselves, and useful to mankind. Happy if, at the end of our autumn, we may carry down with us into the grave the glory of having borne some fruit to the honor of God, and the good of society.

VILLAGE BELLS.

I was induced to ascend into the belfry, where I found ropes for eight bells—those musical tones which extend the sphere of the church's influence by associations of pleasure, devotion, or melancholly, through the surrounding country. What an effective means of increasing the sympathies of religion, and exciting them by the fire-sides, and on the very pillows of the people! Who that, as a bride or bridegroom, has heard them, in conjunction with the first joys of wedded love, does not feel the pleasurable associations of their lively peals on other similar events? Who, that through a series of years have obeyed their calling on a Sabbath morning, as the signal of placid feelings towards his God, and his assembled neighbors, does not hear their weekly monotony with devotion?—

And who is there that has performed the last rites of friendship, or the melancholy duties of son, daughter, husband, wife, father, mother, sister, under the recurring tones of the awful tenor, or more awful dumb peal, and does not feel at every repetition of the same ceremony, a revival of his keen but unavailing regrets for the mouldering dead.

NEW-YORK CHRISTIAN MESSENGER

AND

PHILADELPHIA UNIVERSALIST.

In presenting proposals for the third vol. of the Messenger it is merely necessary to say, that no essential change will be made in the course of the paper, unless it be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth, to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a world's reconciliation to God.

Its motto may be, perhaps, the surest index to its character. It breathes neither wrath nor fury to the children of men, but on the contrary, it points to a peaceful messenger on the mountain top, proclaiming "good tidings" and publishing peace." "*How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace.*"

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 2 years it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

CONDITIONS.

The "*N. Y. Christian Messenger and Philadelphia Universalist.*" will be published simultaneously in New-York and Philadelphia, every Saturday morning, on a royal sheet, quarto form, and close print, at \$2 per annum, in advance, or \$2 50 if not paid within the first six months.

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